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**THE FREE RELIGIOUS
ASSOCIATION OF AMERICA**

PROCEEDINGS

AT THE

Forty-Seventh Annual Meeting

HELD IN

BOSTON, MASS.

THURSDAY AND FRIDAY

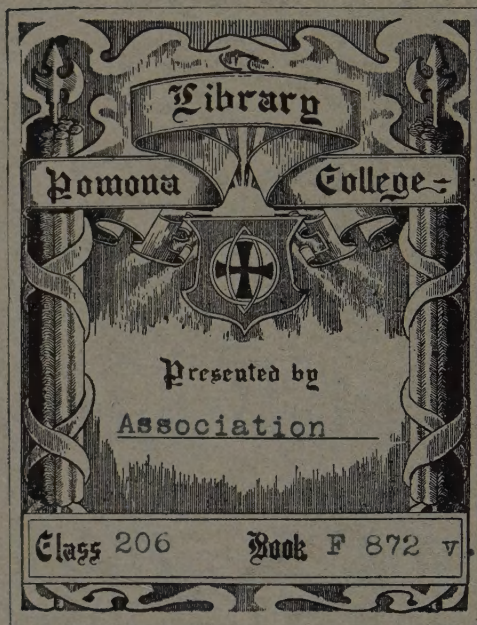
MAY 28-29

1914

BOSTON, MASS.

Published by the Free Religious Association

1914



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May 28 and 29

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Published by the Free Religious Association

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THE FREE RELIGIOUS ASSOCIATION OF AMERICA

was organized in 1867. Though having its headquarters in Boston, it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This organization shall be called the Free Religious Association.

II. The objects of this Association are to encourage the scientific study of religion and ethics, to advocate freedom in religion, to increase fellowship in spirit, to emphasize the supremacy of practical morality in all the relations of life, and to encourage the organization of local Societies or Free Churches on the basis of Free, Spiritual, and Universal Religion. All persons sympathizing with these aims are cordially invited to membership.

III. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to co-operate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give him a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

IV. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary, an Assistant-Secretary, a Treasurer, and twelve Directors. They shall be chosen by ballot at the annual meeting of the Association; and the President, Vice-Presidents, Secretaries and Treasurer shall hold their offices for one year, or until their successors be chosen. The Directors shall be chosen for four years, and, at the expiration of that term, shall not be eligible for re-election until after two years. One-fourth of their number shall be chosen annually; but at the annual meeting of 1882, the full number of twelve shall be chosen in sections of three, respectively, for one, two, three and four years. The President, Secretary, Treasurer and Directors shall together constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. They shall have power to fill any vacancies that may occur in their number, or in the list of Vice-Presidents, between any two annual meetings. Six members of the Executive Committee shall constitute a quorum.

V. The Annual Meeting of the Association shall be held in the city of Boston on Thursday of what is known as "Anniversary Week," at such place and with such sessions as the Executive Committee may appoint, of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

VI. These Articles may be amended at any Annual Meeting of the Association by a majority vote of the members present, providing public notice of the amendment has been given with the call for the meeting.

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OFFICERS FOR THE YEAR 1914-1915.

PRESIDENT.

JOHN HAYNES HOLMES 61 East 34th Street, New York, N.Y.

VICE-PRESIDENTS.

WILLIAM M. SALTER Cambridge, Mass.
BENJAMIN F. UNDERWOOD Quincy, Ill.
ALFRED W. MARTIN New York, N.Y.
ELIZA A. YOUNG Winona, Minn.
EDWARD WALDO EMERSON Concord, Mass.
STEPHEN S. WISE New York, N.Y.
EDWIN D. MEAD Boston, Mass.
JENKIN LLOYD JONES Chicago, Ill.
FRANK B. SANBORN Concord, Mass.
WILLIAM C. GANNETT Rochester, N.Y.
EDWARD CUMMINGS Cambridge, Mass.
FRANK O. HALL New York, N.Y.

SECRETARY.

CHARLES E. BEALS 49 Prospect Street, Stoughton, Mass.

TREASURER.

WILLIAM H. HAMLEN 5 Symmes Road, Winchester, Mass.

DIRECTORS: Four Years.

FRANK O. HALL New York, N.Y.
EMMA E. MAREAN Boston, Mass.
EMERSON P. HARRIS Montclair, N.J.

Three Years.

ANNA GARLIN SPENCER New York, N.Y.
WILLIAM SULLIVAN New York, N.Y.
ALONZO ROTHSCHILD East Foxboro, Mass.

Two Years.

WILLIAM R. LORD Dover, Mass.
ABRAHAM M. RIHBANY Boston, Mass.
IDA C. HULTIN Sudbury, Mass.

One Year.

GEORGE GROVER MILLS Watertown, Mass.
MARY J. BUCHANAN Cambridge, Mass.

PAST AND PRESENT OFFICERS

WITH DATES OF ELECTION.

PRESIDENTS.

OCTAVIUS BROOKS FROTHINGHAM	May 30, 1867
FELIX ADLER	May 30, 1878
WILLIAM J. POTTER	June 1, 1882
THOMAS WENTWORTH HIGGINSON	June 1, 1894
LEWIS G. JANES	June 1, 1899
EDWIN D. MEAD	May 29, 1902
CHARLES W. WENDTE	May 26, 1910
JOHN HAYNES HOLMES	May 28, 1914

HONORARY PRESIDENT.

EDNAH D. CHENEY	May 29, 1902
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VICE-PRESIDENTS.

May 30, 1867.	May 27, 1875.
ROBERT DALE OWEN.	NATHANIEL HOLMES.
ISAAC AMES.	ROWLAND G. HAZARD.
CAROLINE M. SEVERANCE.	
July 22, 1867.	May 30, 1878.
THOMAS WENTWORTH HIGGINSON.	OCTAVIUS BROOKS FROTHINGHAM.
July 27, 1869.	May 29, 1879.
ROWLAND CONNOR.	BERNHARDT FELSETHAL.
June 1, 1871.	May 26, 1881.
MARY C. SHANNON.	ELIZABETH B. CHACE.
JOHN T. SARGENT.	ANNIE L. DIGGS.
May 30, 1872.	June 1, 1882.
RALPH WALDO EMERSON.	FELIX ADLER.
LUCRETIA MOTT.	
LYDIA MARIA CHILD.	May 27, 1886.
GERRIT SMITH.	EDNAH D. CHENEY.
ISAAC M. WISE.	EDMUND MONTGOMERY.
GEORGE WILLIAM CURTIS.	
FREDERIC SCHUENEMANN-POTT.	May 26, 1887.
EDWARD L. YOUMANS.	MONCURE D. CONWAY.
E. B. WARD.	
GEORGE HODLY.	

VICE-PRESIDENTS—Continued.

May 30, 1889.	May 25, 1905.
FREDERIC DOUGLASS.	JOHN C. HAYNES.
SOLOMON SCHINDLER.	
June 1, 1893.	May 30, 1907.
EDWIN D. MEAD.	AMOS EMERSON DOLBEAR.
June 1, 1894.	May 28, 1908.
LEWIS G. JANES.	STEPHEN S. WISE.
FRANCIS E. ABBOT.	
BENJAMIN F. UNDERWOOD.	
May 30, 1895.	May 26, 1910.
WILLIAM M. SALTER.	JENKIN LLOYD JONES.
ALFRED W. MARTIN.	
May 31, 1900.	May 25, 1911.
JULIA WARD HOWE.	FRANK B. SANBORN.
ELIZA A. YOUNG.	WILLIAM C. GANNETT.
May 30, 1901.	May 23, 1912.
JOSEPH LE CONTE.	EDWARD CUMMINGS.
May 21, 1903.	May 22, 1913.
CHARLES W. WENDTE.	FRANK OLIVER HALL.
EDWARD WALDO EMERSON.	

SECRETARIES.

WILLIAM J. POTTER	May ^r 30, 1867
FREDERIC A. HINCKLEY	June 1, 1882
FREDERIC MAY HOLLAND	May 28, 1885
FREDERIC A. HINCKLEY	May 26, 1887
EDWIN D. MEAD	May 30, 1889
DANIEL G. CRANDON	May 29, 1890
PAUL REVERE FROTHINGHAM	June 1, 1894
EDNAH D. CHENEY	May 26, 1898
WILLIAM H. HAMLEN	June 1, 1899
JAMES H. WEST	May 25, 1911
CHARLES E. BEALS	May 28, 1914

ASSISTANT SECRETARIES.

ROWLAND CONNOR	May 30, 1867
HANNAH E. STEVENSON	May 27, 1869
CHARLES H. CODMAN	May 31, 1883
FREDERIC M. HOLLAND	May 29, 1884

ASSISTANT SECRETARIES—Continued.

MISS A. A. BRIGHAM	May 28, 1885
DANIEL G. CRANDON	May 27, 1886
MARY F. EASTMAN	May 29, 1890
PAUL REVERE FROTHINGHAM	May 28, 1891
WILLIAM H. SPENCER	June 1, 1894
GEORGE W. STEVENS	May 28, 1896
DAVID H. CLARK	May 26, 1898
WILLIAM H. HAMLEN	May 31, 1899
ALBERT S. PARSONS	June 1, 1899
GEORGE W. STEVENS	May 29, 1902

TREASURERS.

RICHARD P. HALLOWELL	May 30, 1867
JOHN C. HAYNES	May 29, 1879
J. A. J. WILCOX	June 1, 1894
WILLIAM H. HAMLEN	May 28, 1914

ORIGINAL MEMBERS.

In addition to the officers elected at the first meeting, May 30, 1867, the following persons at the same time signified their desire to be members:—

RALPH WALDO EMERSON	Concord, Mass.
JOHN T. SARGENT	Boston, Mass.
MARSHALL G. KIMBALL	Madison, Wis.
JAMES N. BUFFUM	Lynn, Mass.
ELIZA G. CHACE	Valley Falls, R.I.
HENRY DAMON	Boston, Mass.
SARAH R. HATHAWAY	Lowell, Mass.
J. H. CARTER	Dorchester, Mass.
G. S. LANGTON	Boston, Mass.
F. V. SMITH	Coldwater, Mich.
Mrs. F. V. SMITH	Coldwater, Mich.
DAVID B. MOREY	Malden, Mass.
ALMIRA B. MOREY	Malden, Mass.
D. F. GODDARD	Petersham, Mass.
FRANCIS E. ABBOT	Dover, N.H.
HENRY W. BROWN	Worcester, Mass.
HARRIET R. BROWN	Worcester, Mass.
CHARLES C. BURLEIGH	Florence, Mass.
OLIVER JOHNSON	New York City
CAROLINE H. DALL	Boston, Mass.
FRANCIS TIFFANY	West Newton, Mass.
S. GRIFFITS MORGAN	New Bedford, Mass.
HENRY BLANCHARD	Brooklyn, N.Y.

Forty-seventh Annual Convention

OF THE

FREE RELIGIOUS ASSOCIATION OF AMERICA.

The Forty-seventh Annual Convention of the Free Religious Association of America was held in Boston, Thursday, May 28, and Friday, May 29, 1914.

THE BUSINESS MEETING.

The Business Meeting of the Free Religious Association was held at the rooms of the Twentieth Century Club, May 28, 1914, President C. W. Wendte in chair. Alonzo Rothschild was appointed to act as Secretary *pro tem*. Mr. Hamlen read the report of the deceased Treasurer, J. A. J. Wilcox, which was accepted. The report of the Auditor, Mr. A. S. Parsons, was read. It showed \$2,021.79 balance in the treasury. Moved that recommendations made in the report be adopted. The motion was carried. President Wendte reported on the activities of the Association during the past year:—

“One of the most important duties of the past year has been the preparation of the annual report of the Society and its Forty-sixth Annual Convention, held May 22 and 23, 1913. This service was rendered by the Secretary, Mr. James H. West, with the aid of the President. The handsome volume, with its full stenographic report of the addresses at the Convention, was quite thoroughly distributed, not only among the members of the Society, but to a selected list of libraries, and to prominent liberal thinkers throughout the country and Europe, but few copies remaining on hand.

“The work of completing the files of back reports for public and college libraries has been carried on, so far as possible, during the year. The Boston Public, Andover-Harvard, Harvard Col-

lege, Boston Athenæum, Meadville Theological School, and Berkeley (Cal.) Theological School libraries now possess complete, or nearly complete, files of the published reports of the Free Religious Association. There is also a full set, bound, for consultation, at the American Unitarian Association Building, 25 Beacon Street, Boston. Single copies of Nos. 1, 4, 27, 28 and 30 are greatly desired to complete sets and will be gratefully received by the Secretary of the Association.

"The President has conducted a considerable correspondence in the interest of the Society during the year, and wrote also communications to various journals and newspapers in its name. With Rabbi Stephen Wise and Rev. Paul Revere Frothingham he represented the Association at the Paris (France) Congress of Religious Progress in July last. At a hearing before a Massachusetts Legislative Committee, as spokesman for the Free Religious Association, he made an address in behalf of a constitutional amendment to prevent appropriations of public money for sectarian schools and institutions.

"An endeavor was made to hold an autumnal meeting of the Society in New York City under the auspices of the Free Synagogue of Rabbi Wise and the liberal churches of Revs. John Haynes Holmes and Frank O. Hall, but the meeting was finally postponed to another occasion.

"The arrangements for the coming forty-seventh meeting of the Society in Ford Hall are completed and a worthy session assured. Park Street Congregational Church had been engaged for the morrow's convention, but was finally refused by the parish committee, which overruled the action of their agent, but Ford Hall is ever hospitable to free thought. I would suggest various measures, such as the holding of a day's convention in San Francisco in August, 1915, in connection with the Panama Canal World's Fair, the printing of a new edition of Colonel T. W. Higginson's notable pamphlet, 'The Sympathy of Religions,' etc. I would also recommend greater economy in husbanding the resources of the Association. Finally, I am constrained to present my resignation as President, owing to my anticipated absence from the country during the coming year, and the pressure of other duties."

It was moved that a shorthand report be made of the morning session only of the Convention on May 29. The motion was adopted.

The resignation of President Wendte was accepted. The resignation of Secretary West was also accepted.

The report of the previously appointed committee on new officers was made by Rev. William R. Lord, who accompanied it with expressions of sincere regret for President Wendte's resignation, and appreciation of his valuable services. Regret also was expressed that the Secretary, Mr. James H. West, found it necessary to retire. The committee nominated for the Presidency, Rev. John Haynes Holmes; for the Treasurership, Mr. William H. Hamlen; for the Secretaryship, Rev. Charles E. Beals; new Directors for four years, Rev. Frank O. Hall of New York, Mr. Emerson P. Harris of Montclair, N.J., Mrs. Emma E. Marean, of Boston; a new Director for one year, Miss Sarah J. Eddy of Providence, R.I. It was moved that the report be accepted and the committee discharged. Moved that the Secretary *pro tem.* cast one ballot for the officers nominated. The motion was unanimously adopted.

A motion that Messrs. Lord, Parsons, and Rothschild be a committee to express the appreciation of the Association to the retiring officers for their services, and to the family of the late Mr. Wilcox the condolence of the Association, was made and adopted.

Moved that a new and sufficient edition of Colonel Higginson's "The Sympathy of Religions" be reprinted under the direction of the retiring President, with suitable footnotes. The motion was adopted.

Meeting adjourned.

ALONZO ROTHSCCHILD,

Secretary pro tem.

TREASURER'S REPORT, 1913-1914.

RECEIPTS.

1913.			
May	20.	On hand	\$2,337.33
	23.	Contributions at Ford Hall	68.59
		C. W. Wendte (contribution)	5.00
		Festival tickets	158.00
		Membership fees 1913-14	138.00
		Interest	64.04
			<hr/>
			\$2,770.96
			<hr/>

EXPENDITURES.

1913			
		<i>Christian Register</i> , advertisement	\$6.00
		Woolworth Co. (vases)	1.00
		Expenses of speakers:	
		Rev. F. Lynch	\$15.00
		Mrs. A. W. Hunton	15.00
		Prof. G. C. Cox	8.00
			<hr/>
		James H. West (secretary's postage)	8.00
		James H. West Co., miscellaneous printing	28.50
		Forty-sixth Annual Report (120 pages)	253.00
		Postage on Annual Reports	14.15
		Envelopes	5.50
		Henry J. Seiler (caterer)	148.00
		Miss E. H. Jewett (selling dinner tickets)	5.00
		Rent Ford Hall	88.00
		Frank H. Burt (stenographic report)	66.00
Nov. 1.		Postage on matter mailed from president's office	12.50
		Postage on matter mailed by treasurer	12.00
		Allowance to estate of J. A. J. Wilcox	64.04
		Balance in bank	2,021.27
			<hr/>
			\$2,770.96
			<hr/>

FORTY-SEVENTH ANNUAL MEETING OF THE FREE
RELIGIOUS ASSOCIATION OF AMERICA, MAY 29,
1914.

Morning Session.

The Forty-seventh Annual Convention of the Free Religious Association was called to order at ten o'clock, by its President, Rev. Charles W. Wendte, D.D., who said:—

Our gathering this morning, coming as it does at the end of a crowded week of anniversary meetings, and with rival attractions elsewhere, may not equal in numbers some of the large denominational assemblies which have been held; but I am sure it will not be wanting in large-mindedness, in breadth of sympathy, and in courage to maintain opinions often at variance with those commonly accepted in the religious community around us. In a word, it will seek to display that intellectual freedom, that loftiness of vision and inclusiveness of spirit which have always been characteristic of this Association, ever since its formation forty-seven years ago. Our choice of a general topic for consideration at this meeting will perhaps give less occasion for differences and antagonisms of opinion than those of some previous years. Two great events of our time have chiefly led to its adoption,—first, the opening this summer of the world's new highway, the Panama Canal, bringing our own and other nations into more convenient and speedy access to the peoples of Southern and far Eastern hemispheres, together with the vast transformations in the commercial, social, political, and religious life of the world which are sure to follow this increased intercourse of nations and civilizations with each other; and, secondly, the ominous and threatening relations with our nearest southern neighbor into which the people of the United States have been suddenly plunged by unforeseen and unfortunate political and military exigencies.

At such a time as this it has seemed to us that no utterance from this platform could be more timely or needed than a strong and united affirmation of World Brotherhood conceived from the standpoint of a free and inclusive religion,—a religion whose sym-

pathy is not confined to its own particular country or church or form of faith, but embraces the whole field of man's religious and ethical nature, and includes every form of human aspiration and worship the world over; a brotherhood which is not confined within national or racial lines, but, counting nothing human foreign to itself, recognizes in all men everywhere equally the children of the Highest, and feels for them a genuine and fraternal affection.

I cannot tell you precisely from what point of view the different speakers this morning will treat this great theme, but I am confident that there will be substantial unity of sentiment among them in their affirmation of the universal Fatherhood of God and the common brotherhood of man, which are fundamental elements of a world religion and a world unity.

I have great pleasure in introducing to you as the first speaker this morning one whose voice has been heard before on this platform and who, although I believe he is still affiliated with one of the denominations which is called orthodox, has displayed that large-mindedness, courage, and broad sympathy for all conditions in social life, all phases in human opinion, which we love to welcome at these free religious meetings. I am sure you will listen to him with great interest and approval, because he will give you an intelligent judgment on the great questions of the day and will speak with a large and inclusive sympathy for all conditions of men and all kinds of religion. I introduce to you with great pleasure Rev. Charles E. Beals, who will address you on the topic of the morning.

ADDRESS OF CHARLES E. BEALS.

Fellow-Heretics:—

“Man was made of social earth,
Child and brother from his birth,
Tethered by a liquid cord
Of blood through vein of kindred poured.”

So sang the man whose name appears at the head of the list of charter members of the Free Religious Association, Ralph Waldo Emerson. Men's needs draw human beings together. Creature comforts demand socialized institutions. The great

contribution of the wonderful nineteenth century, of which Alfred Russel Wallace wrote so interestingly, was not the marvellous mechanical inventions and scientific discoveries, but the great contribution was the measure of the realized brotherhood.

Possibly you think that the hopes of the speaker tinge his views and that the statement is born of his wishes, but not backed up by data. Very hurriedly let us take a cross-section of the thought life of to-day. Let us begin with philosophy. A new philosophy has been formulated and accepted. The old philosophy of culture for culture's sake, illustrated by Goethe to a degree of selfishness that is instructive and interesting, has gone by the board. The new philosophy teaches us that one attains personality, that one comes to his best, only through social service and the fulfilment of social relations. And so individualism and the social relation of man have been co-ordinated, and we have restated in this new philosophy the best thought of modern thinkers.

When one sees how great has been the revolution in philosophic thought, one is not surprised that the same social conception spills over from philosophy into theology, the last science, if it be a science,—sometimes we doubt whether it is a science,—but the last science to move up in the on-marching of human thought.

Instead of asking the question, "What must I do to be saved?" as did the Philippian jailer of old, instead of leaving the City of Destruction, as selfish Christian or would-be Christian did, leaving Mrs. Christian at home to take whatever results might come, one to-day defines salvation in terms of social service. One comes to find that he is saved by serving or in serving. He who renders the largest amount of social service, of uplifting work, of benefit to his kind, he who loses himself in this ministry of uplift, wakes up one morning in the glad realization that—if we may use an old theological term—"I am a subject of salvation." And this is significant, that theology, as to-day interpreted by the best, the most modern representatives of the queen science, as it used to be called,—that theology keeps step with reformulated and socialized philosophy.

I might speak of the eschatology of the old orthodoxy. That, too, has been humanized. The looking out from the reserved seats of heaven, the balconies, down upon the sufferings of those who were roasting, finding great satisfaction, intensifying the joys of the saved by beholding the roastings of the damned—all

that has gone by the board. That is due in no small degree to Theodore Parker, to Father Ballou, and to others whose nature revolted from that immoral conception of deity.

Thirdly, we have seen born before our very eyes a spick and span new science, sociology. We have socialized ethics.

Fourthly—I can only throw out these points in a madly galloping sort of way with no time whatever to amplify them—fourthly, we have a swelling song of brotherhood from poets and prose writers, seers, prophets of the pen,—a grand swelling chorus of the brotherhood of man.

If I were asked to sum up, in a single couplet, the poetry of to-day, if we have a poetry, I should quote the lines of Edwin Markham:—

“The crest and crowning of all good,
Life’s final star, is brotherhood.”

We may take that as a sample of the poetry of our day. Thus poetry, too, has been socialized.

“Ah,” but some practical, hard-headed man says, “public speakers live away from the stress of every-day life, away from the strain of business problems that practical men must face and solve, or go under. All these things that the speaker has alluded to are things of ideals, of idealism, of the dreamers and not of the practical men.” Very well, let us step on and view the organized activities of men. Let us study the action life of this living, glowing, glorious generation of ours.

Three great institutions I may speak of. We look out over the face of society, and one of the great organizations of men is organized religion, the church. Now, the church has been run, as some one has said, on all-fours towards competitiveness. We have cut and slashed and hacked and hewed. We have assumed that we had the view-point that gave us full-orbed truth, the complete vision. A pastoral neighbor over in Cambridge a few years ago told me about a Sunday-school boy who charged his playmates five cents to come into his mother’s yard to see the eclipse of the sun, as if that were the only spot on the surface of the globe from which it would be visible. I think the churches sometimes have taken money from their parishioners on the assumption that each church’s vantage point was the only one that afforded the benefit of a view of full-orbed truth. There is a

better day on. We split only on definitions. When there is work to be done there is no difficulty about religious people working together. Dr. Beach and Father Scully over the river in Cambridge stood shoulder to shoulder in that great fight for no-license. It is when we define that we split. No man sees things just as any other man sees them. The view is determined by the view-point. The old Irish woman in the witness box was instructed by the judge to tell the gentlemen of the jury how the stairs ran in the house in which a murder had been committed. Frightened almost to death, she said, "Your Honor, it's like this: If you're downstairs they run up, and if you're upstairs they run down, and that's the truth and the whole truth and nothing but the truth." View-point makes the view.

My creed has changed again and again. I am ready to change it before noon to-day if you will give me a better one, more data than I have, a little truer conception of reality. You will be my benefactor if you will sit down and convince me of my stupidity and lead me step by step out into a larger life. But, regardless of dogmas, we can work together. The churches are finding that truth. They can work together, and that is an immense gain. My good friend Bishop Anderson of Chicago, a churchman, works for the ecclesiastical reunification of Christendom. It is a significant thing, this movement towards throwing the ecclesiastical machinery into gear. Some day we shall have a solid front against the real satans. We have bombarded each other because of definitions and with definitions. But we are coming to see that it is perfectly possible, as a great Englishman once affirmed, for two men to agree in everything but their opinions. That is perfectly true, literally. Opinions are minor things. It is moral agreement that makes a real unity, and the man that is working to put himself under the need of society is my brother whether he believes in three gods or four gods or seven gods. I will let him believe in forty gods if he only will serve in the fight against hoggishness.

Secondly, as one looks out over society, there is business, organized bread-winning. The most sensitive subject for discussion to-day is industrial ethics. I used to know a minister who was immensely popular. Thinking to get a little trade secret, I asked one of his deacons, "How is it that Dr. So-and-so is so popular?" "Well," he said, "don't you tell; Dr. So-and-so

never touches on politics or religion, so he is popular." But there is something that is a sorer spot than politics and religion, a subject upon which if a man is a heretic he is the most unpardonable kind of heretic to-day, and that is industrial ethics, and I suppose that I am somewhat of a heretic. All this seething unrest, all these lockouts, strikes, where civilization is advancing and humanity gaining ground—all that is significant of the growing demand for social justice and industrial ethics, and it never will stop until we have organized industrial justice. We shall go on step by step; we shall make blunders; we shall experiment with profit-sharing or something else; we shall find that this or that does not work; we shall change the experiment; but we never shall stop until we have gone on and organized bread-winning, the distribution of the products of labor and business, justly. We are making towards brotherhood, and all the taking of the lid off from insurance companies, the taking of the lid off from campaign contributions, the taking of the lid off from Packingtown, the taking of the lid off from the New England railroads with which we are being regaled just now—all that shows what a need there is to try for something else. We have tried the Napoleons of finance, and wherever the Napoleons of bayonets or finance have had their way there has been the hell of unbrotherhood. "You tell me the golden rule will not work? How do you know? we have not tried it," Tolstoi said. These others have failed; we may as well try that. We are going to be driven by economic necessity, by the necessity of getting to-morrow's dinner; we are going to be driven towards brotherhood in bread producing.

Thirdly, you look out over the face of the world and you see society organized in national groups, some half a hundred steel-clad groups, spending their substance to be ready at a moment's notice to unleash the dogs of war and to eat up Mexicans alive. I am astonished at the appetite some Christian people say they have. It does not commend their Christianity to me. I want a different type. But here we are. Are you going to get rid of war? Peace organizations were first started about a hundred years ago. In August of next year, we shall celebrate the centennial of the first peace society. Are they hammering away at an impossibility? Are they "rocking on rainbows," as dear old Dr. Hale used to say? Well, I will take my chance with the rainbow-rockers.

I want to throw out six facts and then sit down. First, wars are decreasing in number. War used to be the normal state of society. You read the old chronicles of Froissart and others and you get the notion, which is a correct notion, that war was the normal state and peace was the breathing time, the exception, in which men got ready to go at it again. It is very different to-day. Not a person within the sound of my voice ever will see a war between two great powers, never. You will see little nations, half-baked nations, fight—fight each other, fight big powers—and you will see them gobbled up, but you will not see canny nations, you will not see nations that have had their experience and paid dearly for it—you will not see them fight each other. Wars are decreasing, and that is an immense gain.

Secondly, you have eliminated private war entirely. That does not mean anything to our minds. I had a very difficult time just digging up the bibliography of private war. It has so completely dropped out of civilization that you can scarcely get books to tell you what books to read on private war. We do not have it. How did we get rid of it? The church did not resolve it out. It did prate of a truce of God; but the fact is, the bacillus of land hunger gnawed at the vitals of the ecclesiastical princes, just as much as in the vitals of the wicked lay princes. Erasmus saw a pope mount a horse—a pope having on his papal robe and belt and sword, having on his heels spurs—a pope mounting a horse to put himself at the head of an expedition for territorial conquest. The church did not stop it. They did not have free religious associations in those days, unfortunately, to resolve them or instruct them out of it. How did it come about? It came in the way of evolution. The last five hundred years have been given up to evolving these half hundred nationalities, and with the coming of the king or the emperor there went my lord the crag baron. The little fellow went when the big fellow came, and so the system of private war that obtained under feudalism went. At one time it looked as if society, the experiment of civilization, was going up in smoke and fire and blood and flame. It looked as though human society would efface itself from the earth. But private war has gone. That is an immense gain.

Thirdly, we are humanizing war. We are making it, as Herbert Ward says, “more comfortable for a man to earn his living

by being killed" than before. We are wonderfully humane. We neutralize hospital ships, nurses, and ambulances. After we have shot to pieces ten thousand or a hundred thousand mothers' sons, then we are wonderfully humane. We say to the rich people, "In the name of humaneness, pour out your shekels." It is unscientific. I do not belittle the Red Cross; there ought to be an institution ready with the funds so that whenever Messina shall blow her head off, or shake herself to pieces, or the Ohio flood shall go on a rampage, this organization may be ready with stretchers and nurses and blankets and all equipments for an emergency, ready for the next train or steamship. That is statesmanship in relief, and I vote for it with both hands. But when you say that you will not do that until you have, on a wholesale plan and by the best scientific machinery, shot to pieces a hundred thousand mothers' sons in the Balkans or in Mexico, and that then you will be humane, I say that is unscientific. Prevention, prophylactics, not therapeutics, is the great word. The way to relieve wounded soldiers on the battlefield is to organize international justice, out of which will come permanent international peace—prevention and not relief poultices.

Fourthly, we are learning to think in economic terms. The great issue for us is how to get to-morrow's dinner. The world is filling up. There are no government lands for us to take up. The wheat fields are relatively limited, their bounds are set. That great force that God used to get the inert, blinded, and stolid human family ahead a step, hunger,—that hunger for economic betterment that sent the children of Israel down into Egypt and up again into the Promised Land, the same force that sent the Huns down upon Rome, the force that brings the immigrant to America—that is the force that is bringing us on. We are learning to think in economic terms. And we radicals, if we were built that way, could sit still and watch history tumble over itself in our direction. We are, I say, learning to think in terms of arithmetic. And this habit will put an end to war waste.

Fifthly, we are making stronger and stronger the habits of settling disputes by judicial process. The fist, the talon, and even the fang—that was primitive law. It didn't settle anything, and people began to see that it didn't settle things. They groped about in the darkness and they tried ordeals of red-hot iron and boiling water and so on. It is a blood-curdling tale. But to-day

we have trial by jury. We let it out to men, as Dr. Hale used to say. It is not perfect, but it is better than anything we ever had. It is cheaper; it is more humane; it is more satisfactory in every way.

We have it internationally, incipiently. A few weeks ago the postman brought to me in my Chicago office a bundle of books. On the outside was foreign writing. Those volumes were the dry French records of the cases settled by the court of arbitration at The Hague. Think of it; what would Noah Worcester have said to have those dry records tumbled into his office or his study? I felt like Simeon, "Now lettest thou thy servant depart in peace." We have gone so far that we shall go the rest of the way. Here is the beginning, and a good beginning, too. We have this judicial habit strengthening year by year.

Sixthly, we are doing a lot of things internationally and inter-governmentally. The Universal Postal Union and a half-hundred other different governmental enterprises, permanent bureaus, and international commissions are in existence, and this is the direction of civilization. When the "Titanic" sinks, the nations take the suggestion of a hard-headed old ship captain who says, "There ought to be rules governing ocean travel," and they call a marine conference in London, which sits for months. That is the trend of things. Human society requires it. And so for these six reasons that I have alleged it seems to me that we have come some distance in a certain direction.

Now, the biologists have a law which they call by the long name of canalization; that is, if you can tell in what direction an organism is cutting its path, you can scientifically predict to a certain degree what its future will be. Vernon Kellogg, one of Starr Jordan's colleagues, tells us that for years he has been camping on the trail of a certain unnamable parasite that started with wings, eyes, and the possibilities of a fine ethereal existence of the highest sort. It became lazy; it found it could live by living upon others. It did so. Its eyes stopped working, its ears disappeared, its wings were shed; and if that being is to continue and not drop out, if it is to go on doing business, it must do it as a parasite. It cannot start over again and say, "I recognize my mistake; now I will keep my ears and eyes and wings." It is too late for that. It has specialized in the wrong direction.

I think that law of canalization holds as true of beings on the upgrade as it does of beings that are going down. Take the man-animal, the man family. . . . We have electric lights; we have the "broomstick cars," the trolleys; we have the "teakettle train," the wonderful railroad system of to-day; we have our "benzine buggies," as Tom Johnson used to call the automobiles. We like these things greatly. They are wonderfully comfortable. We can have pineapples and oranges and bananas for breakfast; they come from the far parts of the earth. We have logarithms and multiplication tables and all the things which make modern engineering possible. Now, if we ask a civilized man, "Would you give up these things?" he would say, "Why, man, you ought to be in the insane asylum. More of these things, not less; more of these comforts; more law, more democracy, and not less." We cannot get the human family to say, "We will go back; we will surrender what we have gained; we will turn our faces in the opposite direction." But the human face is set forward. We are going to have warless civilization. We have come so far in this direction, we shall go the rest of the way and not fail.

It is a wonderful inspiration to me in thinking of these things to recall the roll of the idealist dead, the heretics of the past, who own the thought of to-day,—Erasmus and Noah Worcester and William Ladd and Charles Sumner and Theodore Parker, and those other men who labored for these things—a wonderful inspiration. And into their comradeship do we enter who work for these things in our own day and generation.

And there is a higher comradeship still, and that is the comradeship with Him who has set, in his all-wisdom, the goal for human evolution, a goal of brotherized men, a goal that we are approaching, leaving dragonhood farther and farther behind, approaching closer and closer to human brotherhood and organized justice. And so I like to leave with audiences a single word from Mrs. Browning when she exhorts us to "Work with God at love." That tells the whole story. There is the goal, there is the inspiration, there is the plan, and there the possibility.

THE PRESIDENT. I am sure the last speaker has justified your expectation, and you will be glad to learn that he has consented to act the coming year as secretary of our Free Religious Asso-

ciation. We shall have his service and courage and faith to cheer us and guide us in our councils. (Applause.)

I am very glad to-day to welcome on this platform another speaker from an orthodox church in the community, a man of large faith and great sympathy, and a man whom I know you will be glad to hear. There is nothing of the brimstone quality about him except that he strikes fire every time, and that is Mr. Rolfe Cobleigh.

ADDRESS OF ROLFE COBLEIGH.

Mr. President, ladies and gentlemen: The most important enterprises of to-day are those of religion and brotherhood. The message that I hope to bring to you may be summed up in four words. Those words are: vision, faith, love, and service. These are the vital needs of the hour. We need vision to see conditions as they are. Especially do we need prophetic vision to see things as they should be. We need faith—faith in God, faith in man, faith to believe that what ought to be can be. We need love, to appreciate the good in all kinds and conditions of men; love to be brotherly. We need service—service to put into action all our beautiful theories and fine talk about religion and world brotherhood.

I think you will agree with me that the United States holds to-day the key of these great problems, because the world is with us. From all nations and kindreds and lands, people have gathered together in these United States to make up the people that we are. And so in what I have to say I wish to dwell especially upon the problem of world brotherhood as we meet it and as we have an opportunity to solve it right here at home.

I want to try to look into the future and see what ought to be. Probably we often think of one thing and another that we feel should be, and yet, do we gather together the picture of conditions as they should be and then make that the goal of our striving? I see to-day the world, I hope in the not too far distant future, when all nations shall be at peace, when international war shall be unknown; when we shall have industrial peace and co-operation, when there shall be no more exploitation of labor and no more poverty because labor does not receive its fair share

for the work that is done; when there shall be no more slums; when there shall be no more saloons; when there shall be no segregated or protected vice; when reformatories shall take the place of prisons; when democracy shall be a real and living experience; when there shall be equal suffrage for all who are worthy and for them only; when there shall be no more race prejudice; and when the churches shall be in definite moral leadership and shall be so recognized, while at the same time still ministering to the spiritual needs of men; when there shall be more positive recognition of the fatherhood of God and the brotherhood of man, made fundamental in the love and service of all our people.

What are the obstacles to the realization of world brotherhood in the United States? First of all, I want to mention war. One of the great obstacles, perhaps the chief obstacle, to the realization of brotherhood throughout the world, is war—war, with its brutalizing effect upon all who have part in it, upon all who live in every land in which militarism has a conspicuous place. We can never realize brotherhood so long as it shall be possible for men to gather in great armies under the flags of the nations and go out and kill each other. The spirit of that kind of wickedness is bound to sift down through every walk in life and to influence our action and our attitude toward all mankind. That same war spirit is one of the influences, I fully believe, that keeps up industrial strife, as we have just been witnessing it in Colorado, which unfortunately is still slumbering there and only biding its time under an armed truce.

Another serious obstacle to the realization of world brotherhood is race prejudice. Many of us have come to believe in the aristocracy of the Anglo-Saxon race, and it has been difficult to appreciate the brotherhood and the quality of others who do not share the same heritage as those who came over in the Mayflower. As time has gone on it has become more possible to feel brotherly toward the newcomers from Northern Europe. But in recent years when the tide of immigration has changed and when we have received more and more into our citizenship from Southern Europe and from Eastern Asia, we have had this growing problem of the immigrant—what we are going to do with him, how we are going to treat him, what his place shall be in our midst. And that problem has grown still more difficult and still more acute

as we have received more and more from the eastern shores of Asia, the Chinese and the Japanese. But it seems to me one of the most absurd situations, that we should have been so slow and so blind in recognizing brotherhood in all worthy men and women who have come to this country, regardless of whatever land they may have come from, regardless of what their creed or nationality or color may be. I feel very deeply and strongly, as I am sure most of you and I hope all of you do, that these immigrants are bringing into our national life elements that we need. They each have their gifts to bring, their elements of strength to contribute to our national life, and we are growing richer and stronger and better because many of them come. Of course with the worthy there come the unworthy, and I by no means would advocate a policy which would admit the vicious and the unworthy into our land. But I would draw no line that would exclude any who are worthy.

The most serious and the most difficult phase of this problem of race prejudice with which we have to deal in the United States to-day is that affecting the colored people. And I want to tell you this, that not until we have adjusted ourselves in our relations to the colored people of this country, not until we have come to look upon the colored man as our brother, not until we have come to treat him as our brother, will we ever be able to overcome race prejudice with reference to others; not until then will we be able to have world brotherhood in the United States or anywhere.

There is no people that need brotherhood so much and no people that enjoy so little of brotherhood from those with whom they associate as the colored people. Is not that a challenge to us to-day? Is it not a national disgrace? Just think of the situation in which the colored man finds himself. Think how he is disfranchised all through the great Southern States in defiance of the spirit and the letter of the fundamental law of our land. Think of how he is segregated; think of the "Jim Crow" cars; think of the way he is excluded from the privileges that are enjoyed by other people, not only in the South but in the North; not only in the Southern cities but in great Northern cities like Chicago and New York and Boston. Even where conditions are supposed to be best the colored man and the colored woman are under the embarrassment and handicap and humiliation of con-

stant indignity and insult. One of the most serious phases of this situation is with reference to the opportunity to earn a livelihood, one of the most vital things in life. It is bad enough to exclude colored people from privileges that other people enjoy, but when it comes to shutting them out from the means of livelihood, from giving them a chance to do the work that they are trained to do, it is a terrible indictment upon our civilization.

I want to say just a word about another phase of this problem which is tremendously important, and that is the attitude of the white race toward colored womanhood,—one of the most sacred, one of the most serious, one of the most important problems in our community life. Just bear this fact in mind, carry it upon your heart, be moved by its truth—that no women and girls in all our citizenship are subject to such moral peril as the colored women and girls; and it is not their fault; the white race is responsible. Are we not going to blot out that serious stain upon our national honor? I am thoroughly convinced that we have in our population no element with equal opportunities, more virtuous, more high-minded, more earnest in its desires to realize all that is purest and truest and best in life. I hardly need to refer to the terrible crime against brotherhood and against civilization which occurs all too frequently in the Southland,—the terrible crime of lynching. It is hardly believable that this year, not once or twice, but many times, colored people have been taken out by mobs of those who are regarded as “respectable citizens” and murdered in cold blood. I was reading last night of an affair that occurred in Mississippi, the case of a colored man who had resisted arrest and had killed an officer; a mob of “respectable citizens,” it was said, gathered together, went to the humble home of this man, put a rope about his neck, dragged him to the centre of the town, and there in the open square drenched him with oil and set him on fire, and as his whole body was in flames he was shot down and then the body was burned to ashes. And to this day no action has been taken to bring those guilty of this terrible crime to justice.

I hardly need to take your time to emphasize the wonderful progress that has been made by the colored people since they were emancipated, a record unparalleled in all the history of the world. It is a great inspiration to me as I meet the leaders of the colored race to see how splendidly they have fought the good fight and won in spite of all handicaps. It is tremendously im-

pressive when we note that it is not a few who have risen and succeeded and attained to a high standard of morality and intelligence and capacity for doing the world work, but there are large numbers of them. The reason we do not realize that there are more is that they do not have a chance, because of the race prejudice that exists, because of the limitations of economic opportunities—they do not have a chance to do the work that they are fitted to do.

It has been my privilege on several occasions here in Boston to attend the meetings of several clubs of the colored people. I have in mind as I speak an occasion, just about a year ago, when I went into the meeting of a club of colored men and women held in observance of the approaching Memorial Day. I do not believe I ever attended a meeting which was more impressive, more earnest, more athrill with the most devout and devoted patriotism. The colored people are by nature religious; they are by nature brotherly; they are by nature patriotic. We have no element in our population that is more splendidly loyal to our flag, to our institutions, and to our government than the colored American citizens.

Just a few weeks ago I had the privilege of addressing a club of colored women, and I was greatly impressed by the dignity, by the intelligence, by the altogether admirable way in which everything was done by them that night—their music, their speaking, the methods by which their programme was carried through. And I was interested to learn that a large percentage of those young women are employed in domestic service. Undoubtedly most of them, if not all of them, if they were white, would occupy good positions; but because of the limitations that are placed upon opportunities for the colored people, these well-educated girls, these thoughtful, earnest, aspiring, high-minded girls, are limited simply to the field of housework.

There are serious dangers in refusing to be brotherly. I have been greatly impressed by a statement that was made by a jurist, a friend of the colored people, for whom I have the most profound admiration, Judge Wendell Phillips Stafford, of Washington. In one of his great addresses he said: "The strong imagine that they have a mortgage upon the weak, but in the world of morals it is the other way. We complain that virtue and intelligence cannot be safe in the neighborhood of ignorance and vice. God

means that it should be so; so does he take bonds from the mighty to do justice by the weak."

One of the most encouraging, inspiring, and hopeful facts in our present life is the fact that, although there are many obstacles to the realization of world brotherhood, we have in our midst men and women who are prophets, men and women who see things as they are, who see what ought to be, and who are pointing towards the realization of the highest ideals. I just want to speak of a few of those whose names I hope we will keep in mind, and whose leadership I hope we will more and more follow in the days that are to come.

I want to speak first of that exceedingly inspiring personality, Mary Antin. I remember a wonderful meeting in this hall some months ago in which she delivered one of the most eloquent and inspiring appeals for the realization of our highest ideals in American life, and I remember especially her definition of the true American. She said, "He is one who acknowledges all mankind as his brothers and tries to give them a fair chance." In the same spirit another prophet, who came to us as an alien, is delivering the message of brotherhood that we need to take upon our hearts. I refer to Edward A. Steiner. I have not the time to refer to many other prophets as I would like to do, but I want to speak of one colored man, who is not the only prophet of his race by any means, but one of those whom we shall do well to look to as we have opportunity and do well to follow his lead. I refer to Archibald Grimké of Washington and Boston. Then let us hear and heed Oswald Garrison Villard of New York, one of our wisest and bravest prophets of brotherhood and democracy. Let us learn of John Graham Brooks, one of the most clear-headed and far-sighted of the prophets of New England. Let us hearken to the message of Walter Rauschenbusch, prophet of the social awakening, and Jane Addams, that great leader in social welfare, and Wilfred Grenfell, who is doing wonderful work for brotherhood on the shores of Labrador, and James Macdonald, that great exponent of brotherhood in Canada, and Edwin D. Mead, statesman, prophet of peace, one of the strong men of vision of our times, and Norman Angell, another prophet of peace, and Alfred Austin, poet, prophet for peace and brotherhood.

We had a great loss the other day when another prophet died, Jacob Riis, he who has helped so mightily to redeem the slums and

to bring breathing places into the great city. And still another prophet has just passed away, who made a profound impression upon those who knew him, an Englishman who came to this country to deliver a course of lectures to the students at the Yale Divinity School upon "The Romance of Preaching," and I have been greatly impressed by prophetic words that he spoke in one of his last public utterances, in which he said: "Great causes always create a race of prophets. The watchword of the last century was freedom. What orators the passion for freedom created in this great land! Aye, and what martyrs for freedom it made! The watchword of our new century is justice. It will create as splendid an array of prophets, and it may very well be that before the victory is won men and women will buy the new inheritance at a great price; but buy it they will, for the master passion in the breasts of our noblest young men is that the will of the Father shall be done on earth as it is in heaven." This means brotherhood.

"Getting together" is the trend of the time. Here is one example of it. Another example is the Ford Hall meetings that are held here during the winter season and of which many of you know,—those meetings in which people of every hue and race and sect and creed get together, and by getting together learn brotherhood, and are helping in a splendidly definite way to forward the cause of which we speak to-day.

I want to say one word upon this subject of religion. In all our search for brotherhood let us not forget that religion is a tremendously vital and essential fact in life. Religion is a bigger, nobler, grander thing than can be restricted in any church, in any sect, or defined by any creed. But in our efforts to be broad, in our efforts to be tolerant,—and by all means let us be broad and let us be tolerant,—let us not lose sight of the fatherhood of God; let us not lose sight of the great Brother of all time, He who is the central figure of Christianity, He who has been the great dominating force through all the ages in the development and in the realization of such a brotherhood as we have, and who in the days to come shall help us to realize that which we seek,—true world brotherhood.

ADDRESS BY CHARLES W. WENDTE.

There is no topic which better expresses the sentiment and purpose of this Free Religious Association than that which forms the general theme of our addresses at this convention,—World Religion and World Brotherhood. To promote these two great interests of human society was the purpose uppermost in founding this Association, and it has remained ever loyal to these high aims during the nearly fifty years of its history. Thus far, at this meeting, the second of these great ideals has been emphasized by the speakers who have addressed you. Let me devote myself to the first named,—to World Religion.

When the first annual convention of this Association was called, in 1868, the Secretary, William J. Potter, addressed to the Brahmo Somaj, or Theistic Association of India, which had been formed two years previously, an invitation to participate in the Boston meetings. He informed them that it was a distinguishing feature of the Free Religious Association that “it contemplates an ultimate union, not simply of all sects in Christendom, but of all religions, Christian and non-Christian, in one. It looks beyond Christian limits for fellowship.” In reply, the eminent Hindu Theist, Keshub Chunder Sen, sent a cordial letter, acknowledging the invitation, expressing the greatest sympathy with the spirit and purpose of the new association, and regretting the inability of the Hindu Theists to be represented in person at its meetings in Boston.

The report of the Executive Committee, in referring to this correspondence, declares that the Free Religious Association does not maintain that “one religion is as good as another. It simply does not determine the claims of any specific form of faith. . . . Christianity thus far has attempted to convert all other religions to itself. The Christian missionary goes to India and says to the natives there: ‘You must be converted to my faith or there is no hope for your progress to anything better in this world, or of your happiness in the world to come.’

“This [Free Religious] Association says to these native religious devotees, ‘Let us see what is true in your religion, and what is true in this or that other form of faith, and be ready to accept the true from any quarter, and meantime let us put our

heads together, and see if we cannot contrive some better and worthier ways of living.'

"The Free Religious Association simply does not accept any form of religion as necessarily a finality. It admits the possibility of advance in religious truth beyond any present religious system. It plants itself on truth-seeking and does not claim to have found a finality in religious faith and practice."

Two years later, in 1870, the Association at its annual convention devoted one of its sessions to "The Natural Sympathy of Religions, as indicating the grounds on which they may come into practical unity and co-operation." At this meeting, Rev. Samuel Johnson of Lynn, distinguished as a student of Oriental Religions, gave an address on the "Natural Sympathy of Religions." Rev. William H. Channing, the gifted nephew of the great American divine, read a paper on "The Religions of China"; Rev. William J. Potter spoke on "Religion Old and New in India"; while Rabbi Isaac Wise, of Cincinnati, discoursed on "Judaism."

Meanwhile outside the meetings of our Association the ideals of inter-religious sympathy and world brotherhood were assiduously fostered by its members. Already in 1868 Rev. Samuel Longfellow had printed in the Free Religious Monthly, *The Radical*, a notable paper on "The Unity and Universality of Religious Ideas." In the same journal appeared in 1871 the luminous and compendious essay of Thomas Wentworth Higginson on "The Sympathy of Religions," delivered as a lecture before the Association and later issued as a tract by it, and republished in 1893 for the World Parliament of Religions in Chicago, and since by others. It is not too much to say that this scholarly and large-minded pamphlet has been the most popular and influential presentation of the free religious attitude towards the great religions of mankind that has ever appeared. Even with the present enlargement of our knowledge of the other great world faiths it holds its own, and a new edition is about to be reprinted by this Association. Hardly less effective in spreading throughout the religious community these sentiments of universal religion were the noble hymns produced by a generation of Free Religious poets—and of which Samuel Longfellow's "God of Ages and of Nations" and "One Holy Church of God," and Samuel Johnson's "Life of Ages, richly poured" are typical examples.

Works of a more pretentious character which were produced during the same period by members of this Association were the three stately volumes of Samuel Johnson in which the philosophy and worship of Persia, India, and China were ably set forth; the less scholarly but helpful compilation "Aspirations of the World," by Lydia Maria Child; "Gems of the Orient," by Charles D. B. Mills; "Chapters from the Bible of the Ages," by Giles B. Stebbins; Moncure D. Conway's "The Sacred Anthology," besides innumerable magazine and newspaper articles dealing with the same topic. From kindred spirits came "Ten Great Religions," by James Freeman Clarke, and a reprint of Theodore Parker's "Discourse of Religion." Back of all such specific contributions to the larger world symphony of religions as it was intoned by these and other prophetic voices in America in the latter half of the nineteenth century, was the inspiring, liberating influence of their common master, one of the founders of our Free Religious Association, Ralph Waldo Emerson, in whose world-embracing sympathy and mystic vision the old religions and the new, the East and the West, were reconciled and transfigured into a cosmic unity. In the mean time the relations between the Oriental and the Occidental world of thought continued to be cherished by our Association, and through the increasing visits to this country of Asiatic scholars were drawn ever closer.

At the convention in 1873, and again in 1874, friendly letters were read from Protap Chunder Mozoomdar and Keshub Chunder Sen, respectively.

Still later, and down into our own day, Jewish, Brahmo, Buddhist, Parsee, Mahometan, Behaist, and other Oriental speakers have been welcomed on our free platform, as well as orthodox and liberal Christians, Spiritualists, Atheists, and Socialists. I cannot undertake, in the limited time at my command this morning, to rehearse to you their testimonies on the subject of religious unity and world brotherhood. My specific purpose is to show that in their spirit and aims the founders of this Association were a half-century and more in advance of their contemporaries in the religious world; that they were the prophets and initiators of that larger interpretation of religion and religious fellowship to which the races and religions of mankind are slowly but surely approximating in our day. With clear vision and in a catholic spirit, they rose above the limitations of their time and church

and country into the consciousness of the universality of religion and the brotherhood of mankind. They foresaw the impending consolidation of the peoples of the earth, through increased intercourse and exchange of ideas, through the extension of commerce, education, science, and practical inventions, and through humanitarian and religious endeavor, uniting the different races of men into one inter-related and indissoluble humanity, with common interests and common aspirations.

Among this cloud of witnesses there loom up, however, three prophets of the soul whose large-hearted and sane utterances on the subject of religious unity and world brotherhood deserve grateful acknowledgment. The first of these was the able and devoted secretary of the Association in its earlier days, William J. Potter of New Bedford. In his report at its fifth annual convention, in 1872, Mr. Potter said:—

Some of us may live to see the day when there shall be a world convention in London, or perhaps in Boston, or San Francisco, of representatives from all the great religions of the globe, coming together in a spirit of mutual respect, confidence, and unity for common conference on what may be for the best good of all; not to make a common creed by patching articles together from their respective faiths in which they might find themselves in agreement, but, emancipated from bondage to creed and sect, to join hands in a common effort to help mankind to higher truth and nobler living. It may be that the work of this Association will culminate in such a world's convention, a peace convention of the religions. For that grasp of hands across the dividing line of opinion, with mutual respect for the natural rights of opinion, in a common effort to get truth and to do good, is the Free Religious Association.

This dream of Mr. Potter's came true when, some twenty years later, there occurred that great event in modern religious history, the World's Parliament of Religions, held in connection with the great Columbian Exposition at Chicago in 1893, of which a member of this society, Jenkin Lloyd Jones, was the active secretary and promoter. This Parliament disclosed in an unparalleled manner the universality and power of religious ideas and practices, and taught the religious world a noble lesson of mutual toleration and respect for each other's opinions and worship. In that year the Free Religious Association, departing from its usual custom, held its twenty-sixth annual convention in connection with the Parliament in Chicago. The meeting was one of the most brilliant ever held by our society. Addresses

were made by William J. Potter, Thomas Wentworth Higginson, Anna Garlin Spencer, Francis E. Abbott, Minot J. Savage, Jenkin Lloyd Jones, Ednah D. Cheney, Ida C. Hultin, Robert Collyer, A. A. Miner, and C. C. Bonney, as well as by the Hindu Theists Protap Chunder Mozoomdar and B. B. Nagarkar. Through all the speeches and proceedings rang the happy conviction that no religious body in Christendom had more abundant reason to welcome and rejoice in the Parliament of Religions than the little group of radical men and women whose world-embracing sympathies, prophetic vision, and faithful testimony had, in such large degree, prepared the way for its realization on American soil. As Colonel Higginson declared: "The Free Religious Association made possible the Parliament of Religions. It gave the other faiths of the world a fair showing, which until the Parliament of Religions no other great American organization ever did."

At this Chicago meeting its president, William J. Potter, declared his belief in

the ultimate union of all the great faiths of the world in one religion, not by the conversion of all the others to any one of the faiths, but by the conversion and education of them all to the perception of a higher realm of truth. We who are now living will behold, nay, may already behold, the dawn of the day of a new religion which is to be really universal in its principles and as broad as humanity in its boundaries; which is not, however, to be Christianity, nor Judaism, nor Buddhism, nor Neo-Brahmanism, but a new faith into which the specific religions are in form to die that they may continue to live in spiritual substance. The meaning of the Free Religious Association, it seems to me, culminates in this thought.

It was at this same convention that the eminent Hindu Theist, Protap Chunder Mozoomdar, speaking of religious unity, said:—

Hinduism gave us spiritual philosophy, lofty utterances, profound sentimentalities. Christianity gave us the solid realities of personal character, and when Eastern sentimentalities and aspirations, when Hindu loftiness and Oriental subtilty, when Asiatic poetry and Eastern impulses have combined with the energy, the power, the reality, the solidarity, the triumph that character achieved in Christendom, then alone shall the great Catholic Church (of humanity) be founded.

More impressed than ever with the consciousness of its world mission the Association thenceforth sought increasingly to come into closer fraternal relations with the great non-Christian religions and peoples of the earth. It is remembered that two

years later, at the convention of 1896, Colonel Higginson made a spirited defence of Mahometanism. Its newly elected president, Dr. L. G. Janes, a man of unusual scholarship and breadth of mind, was especially devoted to this cause. Oriental teachers in increasing numbers were welcomed to the platform of the society. The ideals of universal religion and universal brotherhood furnished frequent topics for discussion. Notably so at the thirtieth annual convention, in 1897, in which Hindu, Buddhist, Parsee, and Jewish speakers participated.

At this meeting President Janes said:—

We look forward to a Universal Religion not based upon dogma but upon unity of purpose in the search for ideal truth.

He did not believe in Mr. Potter's idea of the old religions dying into the new, but in a

conscious and living synthesis of existing religions into a higher, more perfect, and more vital organic whole,—a federation of existing organizations into a more inclusive fellowship of seekers for ideal truth. Those religious forms only will die which persistently cling to the narrow conception of their own sufficiency, finality, and infallibility. He to whom the Christian name is dear may still continue to call himself a Christian, the Hindu may still be a Hindu, the Buddhist a Buddhist, but these words, however sacred the associations which they connote to the disciples of these respective faiths, shall no longer constitute assumed conditions of salvation, or barriers to a wide fellowship in spirit, wherein all may meet on common friendly ground, and join hands for the uplifting and salvation of the world.

President Janes asked at this convention, "Why shall not the Free Religious Association become a nucleus in this country for cultivating through correspondence and even more through personal intercourse, friendship and practical fraternity with those of kindred mind and spirit in other lands, born under other faiths?"

Dr. Janes sought to bring about this fellowship between free and progressive minds in all the world faiths, not only through the Free Religious Association, but by his activities in the Greenacre School of Comparative Religion, at Eliot, Maine, and the Cambridge Conferences on Oriental Religions, while at the West the ideals of the World's Parliament of Religions were nobly echoed in the Congress of Religion and the Tower Hill Conferences, under the magnetic influence of Jenkin Lloyd Jones. During

the eight years' presidency of Mr. Edwin D. Mead the same catholicity of spirit was displayed, and Oriental and non-Christian speakers welcomed to the platform of the Association.

An utterance of remarkable breadth, sanity, and spiritual insight, was the address on "Universal Religion" delivered at the convention in 1894 by Rev. John W. Chadwick of Brooklyn, N.Y. I venture to quote the following passages:—

There shall yet be a Universal Religion which shall be something different from the universality of religion among the peoples of the earth. But it will be a religion without a church, without a creed, without a hierarchy, without a ritual. It will be a glorious sympathy, not a grand organization. Yet it shall have its ministers. They will be all of those who shall endeavor to appreciate the doctrines and the forms, the mythologies and the idolatries of other faiths than that they cherish as their own, to penetrate the husk and find the kernel it conceals, to discover, if possible, what it was that these poor stammering lips were trying to express. This universal religion shall have its scriptures, too, richer than those of Christianity or Buddhism or Islam, because all of these shall be included, and with these every true word that makes for a better understanding and a more perfect sympathy among all the religions of mankind. The sympathy, like charity, must begin at home, not in any "mush of concession," but in a resolute endeavor to see things as they are, and to state the position which we cannot tolerate, as nearly as possible, as we should if it were ours. A "Congress of Liberal Religions"? Yes, certainly, by all means. But, if we can have it, "A congress of liberal and illiberal religions," too, and wherever two or three of different opinions are gathered together, trying to understand each other, trying to do justice to each other's symbol, to each other's thought, there is the spirit of Universal Religion in the midst of them for blessing and for peace. This universal faith shall have its festivals. It has had a splendid one already, the Parliament of Religions. The world is young. It shall have many more. . . .

If such things as these are, in our communities, inconsistent with a special loyalty to Christianity, or the particular division or subdivision of Christianity in which one has been born and bred, I have yet to learn the reason why. We are creatures of association and affection, and we love and cherish the familiar places, the familiar names and things. If we were less human, it might not be so, but the proverb runs, "There is a great deal of human nature in folks," and it is true. It is nothing to be ashamed of that one warms to a tradition as he does not to an abstraction, that he is moved and stirred and thrilled by his connection with an organic life which has had its high nobilities and has its sacred trusts, as he is not by the most perfect definition or the most inclusive scheme of fellowship which has yet no history, no heroes, and no saints. . . .

This, then, is the conclusion of the matter. Whatever graces and beatitudes the coming centuries may hide, the universal religion with which we must content ourselves for a long time to come is that Sympathy of Religions,

which already has possessed the mind and heart of many an individual thinker and explorer, and is destined to extend its gentle sway over an ever-greatening multitude as the swift years go by. With the increasing solidarity of the race the intercommunication of ideas will go on with far less obstruction than heretofore, each nation, each religion, giving of its best, and in some far-off future there may come a time when Lessing's faithful parable, "What makes me seem to you a Christian makes you seem to me a Jew," shall be made good in the mutual regards of all the greater and the less religions of the world, each speaking to the other in its own tongue, wherein it was born, the words of freedom, truth, and righteousness.

ORIENTAL CONFERENCES FOR RELIGIOUS UNITY.

It is my privilege in conclusion to call your attention to the most recent manifestation of this larger religious hospitality—the series of Oriental Conferences for the expression of inter-religious sympathy and the promotion of world brotherhood, which are in course of preparation in this country, and in various countries of the East,—Turkey, India, China, and Japan. These conferences have for several years past been under consideration, and are now being organized in response to a demand from both Christians and non-Christians for a new convocation of the liberal religious forces of the East and the West, in the interest of a closer and more effective co-operation between advanced and progressive thinkers in all the great religions of the world than was possible at the Chicago Parliament twenty years since. They will seek to deepen the tolerance and friendliness towards one another's creed which characterized that memorable gathering into a profounder appreciation and sympathy for each other's beliefs and aims, and an increasing consciousness of the essential oneness of all human interests and aspirations. They will strive to ascertain how they may help and serve each other in the attainment of truth and moral excellence and the social uplift of mankind.

The Unitarians of the United States have taken the initiative in this enterprise, but it is expected that other liberal bodies, such as the Universalists of America, the Progressive Friends, the liberal Orthodox churches, the Free Religious Association, Reform Jews, and International Congress of Free and Progressive Christians, will also be represented by scholars and speakers of prominence.

It is planned that the American members of these conferences shall sail from the United States in late October, 1914, for Eng-

land. Here, joined by the British and any other European delegates who may have been appointed, they will hold a preliminary session in London in which Unitarian and other liberal Christian bodies in that country, the Reform Jewish Congregation, the Theistic Church of London, and the large contingent of Brahmos, Mahommedans, Buddhists, Sikhs, Parsees, and other Asiatic residents of the British Isles and the Continent will be invited to participate.

Thence the delegation will journey to Budapest, where the Hungarian Unitarians, and other liberal Christians, desire to unite with it in a demonstration of religious unity and brotherhood.

Thence to Constantinople, where arrangements are making for a meeting largely under Mahommedan auspices. Abdul Baha, head of the Behaist community, hopes to meet the delegates here and travel to India in their company.

Thence to Athens, with its great memories of Socrates, Plato, St. Paul, and other representatives of the religion of the spirit and the life.

Thence to Jerusalem, where a modest welcome is assured. The large-hearted Grand Mufti, M. Kamil El-Housseini, has expressed great interest in the undertaking. The liberal German Association, Friends of the Temple, which numbers 2,000 members in Palestine, and liberal Jews and Christians will contribute to its success. As the birthplace of three great world faiths, Palestine is certainly worthy of a visit and joint affirmation of the deeper truths that unite mankind.

Thence to Cairo, where, it is hoped, a meeting can be arranged for, and thence by the Suez Canal and Red Sea to Colombo, Ceylon. Here also a meeting is probable under liberal Buddhist auspices.

Arriving at Christmas time at Madras, during the important session of the All-India National and other congresses, the more extended work of the Oriental Conferences will begin. Thence to Bombay, for an important series of meetings; to Lahore, in the Punjab, via Baroda, Delhi, and Amritsar, for a congress under the auspices of the Mahommedans, Sikhs, and Brahmos. Thence by Agra, Aligarh, and Benares to Calcutta, where a longer stay will give ample opportunity for profitable interviews and assemblies with our Brahmo and other non-Christian and Christian friends.

Thence by steamship to Rangoon, to Hongkong, and to Shanghai. In the latter city an important series of conferences will be held in which the representatives of nine great world religions and a dozen Christian sects will participate.

In Japan (March 15–April 12) a final series of conferences with Christian, Buddhist, Shinto, Confucian, and other scholars has been arranged for, and promises to be of large importance and value.

After the meetings in the latter country the party will break up—some returning to Europe by rail across Siberia; the others, Americans especially, via Honolulu to San Francisco, where a meeting may be held in one of the Exposition halls of the Panama World Fair; thence to New York and Boston, arriving home, after a six months' absence, about May 1, 1915.

Later a full report of the congress experiences, utterances, and results, with suitable illustrations, will be issued.

In nearly all of the countries named sympathetic and influential committees have been organized and are preparing for the reception and success of the conferences as outlined.

The plan may be somewhat modified, or even postponed for another year, but in its general features the pilgrimage will assume the features proposed.*

SPIRIT AND AIMS.

These Oriental meetings are designed for conference, not for controversy or conversion. They are intended to be a sympathetic approach to the great non-Christian religions of the world in order to promote a better understanding and appreciation, to the end of mutual improvement and service. It is hoped that these gatherings of religious thinkers and workers in friendly council, without arrogant claims of superiority on either side or propagandist motives, may lead to the strengthening throughout the world of pure religion and morality held in the spirit of freedom and good-will, and disclose the essential unity of all religions in religion itself, amidst great diversities of belief and worship.

While seeking to ascertain what sentiments and interests they have in common, the participants in these conferences will not attempt to frame or substitute any new or universal system of

* Since this address was delivered it has been decided to postpone this undertaking until 1915–16, and then reverse the order of travel, beginning with Japan.

doctrine or worship for those already existing. The only unity they will strive for is the unity of the spirit in the bond of peace; the only form of universal religion they will seek to advance is the cultivation by each religion of the universal elements which are already contained in its own traditions and doctrines. None of the religious households invited to participate will be expected to surrender anything of their own particular doctrinal or denominational allegiance; none shall treat with contempt or irreverence, or make attacks upon the other's creed or custom; none shall seek to controvert or convert the other. None, finally, shall speak with arrogance or lovelessness of those who do not hold the liberal view of religion. Each shall listen sympathetically to the other's exposition of belief and worship, and seek to understand and appreciate each other better, both as men and believers, striving to learn as well as to impart.

Finally, it is desired through these conferences to promote that sentiment of world brotherhood which rises superior to racial, social, and doctrinal differences, and unites all the children of men in relations of universal peace and good-will.

Such a world pilgrimage as is here outlined will, I am confident, meet with the hearty approval of all truly free, religious minds, for it is simply another embodiment of that ideal of universal religion and world brotherhood which has been the distinguishing feature of our Association through all its history. True it is that the Unitarians of America deserve the principal credit for this new enterprise. But who was it that inspired the Unitarian fellowship with this larger vision of international brotherhood and the unity of religions? It was mainly the Free Religious Association, to which so many influential and progressive Unitarians have in times past and present belonged. It is not altogether an accident that the president of this Association to-day should also be the initiator and general organizer of these Oriental world conferences. He, at all events, bears grateful witness that his zeal in this undertaking has been chiefly inspired by his connection with the Free Religious Movement these many years past, and the illumination of mind and breadth of sympathy which he derived from his companionship with its founders and leaders. We may rest assured that wherever in the near future these conferences are held,—in India, China, and Japan,—there will be seen a new

demonstration of the world-embracing sympathies of an Emerson, Samuel Johnson, and Higginson, of Frothingham, Potter, and Janes, of Lucretia Mott, Ednah Cheney, and Julia Ward Howe, whose work on earth is finished, but whose spirit ever marches on a quickening, liberating, and constructive influence at home and abroad.

THE PRESIDENT. And now I present to you the trusty right hand of this movement for free religious conferences in the Far East, Rev. Dr. J. T. Sunderland. When it was learned a year ago that Dr. Sunderland was about to make once more a journey around the world in the interests of liberal religion, he was invited to become the expositor and herald and, so far as possible, the organizer of these conferences in the countries he was to visit. He was good enough to accept the commission. The Unitarian fellowship appointed him its Billings lecturer, assuring him a still wider influence. He has nobly fulfilled his part in this work of preparation in the Orient, and we are glad to welcome him on this platform, and learn from him more in detail who it is that invites us, and how we may best meet and justify the expectations of our Eastern friends.

ADDRESS OF REV. J. T. SUNDERLAND, D.D.

Perhaps the most impressive illustrations that have yet appeared of the growing spirit of religious brotherhood in the modern world, are the two remarkable movements just referred to (by Dr. Wendte), namely, the great Parliament of Religions held in Chicago twenty-one years ago, and the new movement, similar in purpose, which is just being inaugurated, for holding a series of International Congresses of Religious Unity in a number of large cities in the Orient during the coming winter.

I think few of us realize how influential that Chicago Parliament has been. It set up a new standard of religious fellowship and sympathy for Christendom and the world. It kindled a new religious light for mankind. In that Parliament, for the first time, eminent representatives of all the great religious faiths of the world came together on a platform of human brotherhood,—not to wrangle or dispute, but to confer,—each to give a con-

structive presentation of the central truths, principles, aims, and ideals of the faith which he represented, as understood not by its enemies but by its friends, by those who believed in it, loved it and worshipped at its altars.

To tens of thousands of people who attended the various sessions of that Parliament the addresses were such a surprise as they had never known. Most of the attendants, of course, were Christians, who had all their lives been taught to believe that there is one true God, our own, and that all others are false; that there is one true revelation of God, our Bible, and that all other sacred books are from men or the devil; that there is only one true religion, our own; and that if the adherents of other faiths are to be saved they must give up their religions and accept our Christianity. Judge of the surprise which men and women accustomed to this way of thinking experienced when they heard the representatives of the great non-Christian faiths of the world setting forth ethical and spiritual truths, precepts and ideals, many of which were as pure, as high, and as uplifting as our own. For the first time in their lives they learned the meaning of the New Testament teaching, "God hath not left Himself without witness in any land." For the first time they got a vision of a God not limited to Christians, or Christians and Jews; of inspiration as wide as humanity; of revelation as large as all truth.

Probably the total number of persons who heard these larger views of religion at the Chicago Parliament did not fall below a hundred thousand. Still more important, the principal addresses were printed in full in the great Chicago dailies, and in many papers of other cities, thus reaching some millions of readers. Finally, when the Parliament was over, careful reports of all were published in two great volumes which soon made their way into nearly all the principal libraries of the world.

Certain other important results have come from that remarkable Parliament.

Since that time, and largely in consequence of the new interest in the non-Christian faiths of mankind created there, we have seen a great enlargement and enrichment of our religious literature in those fields. A large number of books on the comparative study of religions and on all the great religions of the world, and many of them the very best we possess, have been written during these twenty-one years, not only in this country but in Great Britain and on the continent of Europe.

Another result of the Parliament scarcely less important has been the establishment of chairs of Comparative Religion or for the study of Oriental and other non-Christian faiths, in great numbers of universities and theological schools in American and other Christian lands. Before the Parliament there were very few such chairs; now they are found in nearly all higher institutions of learning that make any claim to broad scholarship.

The effect of the Parliament appears also in connection with Christian missions. Since Chicago it has been impossible for intelligent men to take the narrow and bigoted view of the non-Christian religions and peoples of the world that was almost universal before that illuminating gathering. If Christian missions, particularly in the Orient, are growing broader, more reasonable, and more useful, and if their spirit is becoming more sympathetic toward what is good in other faiths, to the Chicago Parliament must be given much of the credit.

One other result I must mention. It was impossible that a gathering so notable as that in Chicago should pass away without being followed by efforts, later, to perpetuate or reproduce it. The memory of such a congress could not fail to suggest the holding of other congresses of like character to carry forward still further the good work which it had begun. Exactly that was what happened. There has been held no other single great Parliament on a world scale, but there have been many other smaller ones having essentially the same object in view. The most important of these have been the six mentioned by Dr. Wendte; namely, the International Congresses of Liberal Religion held within the last fourteen or fifteen years in the cities of London, Amsterdam, Geneva, Boston, Berlin, and Paris.

But with all their excellence and all their success these congresses have had the limitation of being confined to the Occident. To be sure, their doors have been open toward the Orient, and no session has been held without at least a few representatives of Oriental and non-Christian faiths being present. But the distance from the Orient was too great to allow this representation to be adequate. Hence the question arose and grew persistent, Why should we not carry these congresses to the Orient?

This, as you have been told, is what is to be done. During the six or seven months from October of this year to April of next year, a series or circuit of International Congresses of Religious

Unity is to be held, beginning in London and ending in Tokyo, Japan.*

With making plans for the earlier of these gatherings, those to be held in Europe and in the Near East, I myself have had nothing to do. That work has been, and is, in other hands. But the work of visiting the Far East and making arrangements for the congresses to be held there was committed to me. From that task I returned three months ago, having devoted to it all last winter. I am asked to tell you a little, in the time that remains to me, about the kind of reception that was accorded to me, and the arrangements which I was able to make for the congresses in that interesting part of the world.

The number of congresses to be held in the Orient is seven,—one in Tokyo, the capital of Japan, and the largest city in the East; one in Shanghai, the commercial emporium of China, and for our purpose the most important city in that great republic; one in Colombo, the largest city in Ceylon; and four in India, namely, one in Madras, the principal city of the South, one in Bombay, the commercial metropolis of the West, one in Lahore, the most important centre in the North, and one in Calcutta, the great city of the East, and until lately the imperial capital.

I sailed from San Francisco to Japan, and began my work in Tokyo, where I spent six weeks. In everything I received efficient and invaluable aid from Rev. Clay MacCauley, who for many years has been at the head of the Unitarian mission there.

Of course I knew that if the congresses were to be successful, men of character and influence must be interested in them. And why should not men of influence, why should not the best men and the leading men of the city and land, become interested in them, if they knew the breadth of their spirit and the nobleness of their aims?

Through Mr. MacCauley I was able to arrange for an interview with Baron Sakatana, the mayor of Tokyo, who received me courteously, and, when he fully understood the nature of my mission, expressed distinct sympathy with it and offered to give me assistance.

An interview of much importance was obtained with Count Okuma, who during the past two or three months, as some of you

*As since arranged, the conferences will not take place till 1915-16, and then in a reversed order, beginning in October, 1915, with Japan.

know, has been made Premier of Japan. At that time he was not in office, though he had twice been Premier and was the recognized leader of one of the political parties of the Empire. He received the congress idea warmly, and made many inquiries about the Chicago Parliament, about the International Congresses which have been held since, about the men who have conceived the idea of the Oriental Congresses, and especially about the men likely to come from the West to speak, and to bring from the West to the East the message of religious brotherhood. So impressed was this distinguished statesman with the greatness and nobleness of the thought that had given birth to the congress plans, that he insisted on prolonging our interview from twenty to fifty minutes, that he might learn all about what had been done and what we desired to have done in Japan; and when we separated it was with a strong expression of desire on his part that arrangements might be made for a congress in Tokyo and with assurances that he himself would gladly render any assistance in his power.

An interview of even greater importance was obtained with Baron Shibusawa. Baron Shibusawa is often spoken of as the Pierpont Morgan of Japan. He is at the head of more large business enterprises than perhaps any other man in the Empire. He is also a distinguished philanthropist. The Women's University of Tokyo, which has excellent buildings and grounds and fifteen hundred students, is financially largely his creation. Several of the best charitable institutions of the city are also due to him. At one time he was a member of the Imperial Cabinet, but he is now devoting himself to affairs non-political in their character.

He was even more deeply interested in the congresses than Count Okuma had been. He inquired minutely regarding the principles upon which they were based, the aims they had in view, what they had accomplished in the West, and what they hoped to accomplish in the Orient. Desiring not to consume too much of the time of a man in his position, twice I arose to take my leave, but twice he detained me, saying: "Don't go; I want to hear more; I am greatly interested. Such congresses as you propose cannot fail to do great good in Japan and in other countries of the East. I want to learn all about your plans, and especially in what ways I can render aid." When I left at the end of an hour he said: "This is not all. I would like, in a few days, if you are

willing, to arrange a dinner for you in my home, at which you may meet a number of invited guests, men of distinction, whom I would be glad to interest in your mission." Of course, I gladly assented.

On the day appointed he came in his automobile and took me to his palatial residence, where I met at dinner a dozen gentlemen of influence, leaders in education, in business, and in public affairs. When the dinner was over Baron Shibusawa said to me, "Now will you be good enough to tell these gentlemen the story of the congresses as you told it to me?" I did so. An hour and a half was spent in discussing the subject, and at the close all agreed upon the desirability of having a congress in Tokyo, and all pledged their hearty co-operation in bringing it about.

Furthermore, all agreed that the plan which would insure to the Tokyo Congress the greatest possible success would be to have it held under the auspices of a very influential organization in the city (of which they were all members), known as the "Association Concordia." Accordingly, arrangements were made for me to present the subject to that Association, which, after full consideration and discussion, voted unanimously to invite the holding of one of the Oriental Congresses in Tokyo, the Congress to be the guest of the Association Concordia, and the Association to be the host, making all local arrangements and meeting all local expenses.

You will see more clearly how fortunate we are in being able to make this plan for the Tokyo Congress if I tell you a little about the Association Concordia. The Association's name reveals its character. It is an association which exists for the distinct object of promoting concord, friendship, brotherhood, international, inter-racial, and inter-religious. It consists of about a hundred men, as eminent as there are in the nation,—cabinet ministers, members of both houses of the Imperial Parliament, government officials of various kinds, generals in the army, high officers in the navy, presidents and professors in universities and colleges, literary men, editors of the most important newspapers, and men eminent in connection with the different religions in Japan, Christian and other.

Both the name and the object of the Association show how fitting it is that it should welcome the Congress and become its patron. In furthering the interests of the Congress it promotes

in a new and striking way the very objects for which it exists; namely, concord or brotherhood on the widest scale. At the same time, the fact that an organization of such dignity and influence as the Association Concordia has taken up the Congress and is managing its interests, insures that it will be made a gathering of not merely local, but of national importance. It seems difficult to conceive of any possible arrangement for the Tokyo Congress more satisfactory than this, or more assuring of success and of wide-reaching influence.

The arrangements which I was able to make for the Congress in Shanghai, China, were hardly less favorable than those in Tokyo.

There exists in Shanghai an institution called the International Institute of China. Its objects are almost identical with those of the Association Concordia in Japan; namely, the promotion of acquaintance and fraternal relations between all classes of the people in China, and also between China and foreign nations. Its organizer, director, and head is the Rev. Dr. Gilbert Reid, a very able and broad-minded American Presbyterian missionary. Dr. Reid has been in China nearly thirty years. At first he worked on the same general religious lines as other missionaries. But after a few years he became convinced that a kind of work much broader in its character was greatly needed,—a work educational rather than propagandist, more sympathetic than ordinary Christian missions are toward the non-Christian religions of the country, more appreciative of the civilization and the native institutions of China, and helpful to the Chinese people in new and wider ways. To promote such a work he organized the International Institute of China, which has now been in existence some twenty years.

I was invited to deliver a series of lectures before this Institute, and in connection with the same to present the subject of the Religious Congresses,—those that had been held in the West and the results that had come from them, and the proposal to hold a series of similar congresses in the Orient. I gave the lectures, and submitted to my audiences and to Dr. Reid the question, "Shall a congress be held in Shanghai?" The response was favorable. After the matter had been fully considered, I was authorized to send a request to Dr. Wendte to arrange for a congress to be held here, under the auspices of the International Institute of China.

Probably I ought to add that the Institute has connected with it many men of distinction,—Chinese high officials, like Wu Ting Fang, who served two terms as Chinese minister to the United States and who presided at two of my lectures; Chinese scholars of note; leaders and men of influence in connection with each of the principal native religious faiths of China including the Taoist Pope; a few Christian missionaries of the broadest type, including Dr. Timothy Richard and Dr. W. A. P. Martin, who, with Dr. Reid, are probably the best known and most honored missionaries in China; and other foreigners of influence residing in the country. To be invited by such a body of men to hold a congress in Shanghai under their auspices, was most gratifying. Surely no more satisfactory arrangement could be desired.

The Congress to be held in Colombo, the chief city of Ceylon, will probably be shorter and simpler than any of the others; yet it promises to be of considerable interest. It will be mainly under Buddhist auspices.

The four congresses in India all promise to be large and important.

There is in India an organization called the All-India Theistic Conference, which holds its annual meeting each year during Christmas week in some large city.

When I landed at Calcutta on the first of December, I was met at the wharf by a company of gentlemen who were there to convey to me an invitation from that conference to serve as its president during its coming annual session, and to urge upon me an acceptance of the invitation on the ground that by so doing I would be able to meet in a most favorable way leading Theists from all over India, and plan with them the Religious Congresses which I wished to organize. I accepted the invitation, and found that the position of presiding officer of that important national gathering afforded me exactly the opportunity which I desired for inaugurating the congress movement in all parts of the land.

Before the conference adjourned we had decided upon the number of congresses, their general character, and the cities in which it seemed desirable that they should be held; we had also appointed committees of arrangement, a general committee for all India, and strong local committees to have charge of each individual Congress.

The month following the All-India Theistic Conference, I

devoted, as I had done the month preceding it, to giving public addresses and to privately interviewing prominent men in various Indian cities, in the interest of the congress movement. Before I left the country I had the great satisfaction of seeing the movement well under way in all sections of India, with encouraging prospects of final success.

The religious body in India that is most warmly in sympathy with the congresses and is doing most to prepare the way for them, is, of course, the Brahmo Somaj. This liberal and progressive Theistic Church (its name, Brahmo Somaj, means Church of God) has local societies in nearly all the important cities of India. It rejects idolatry and caste, endeavors to reform such social evils as child-marriage and the cruel treatment of widows, does all in its power to promote education, of girls as well as boys, and practises a very pure form of spiritual worship. This religious body, which has had in the past such distinguished leaders as Ram Mohun Roy, Keshub Chunder Sen, and Mr. Mozoomdar, and which to-day has connected with it some of the foremost men of India, is heart and soul in sympathy with the congress movement and doing all in its power to promote it.

Important co-operation is also promised by prominent leaders of the Arya Somaj, a progressive and growing theistic body in the Northwest; by leaders of the Sikhs, a theistic church or nation, numbering four or five millions, also in the Northwest; by leaders among the Parsees, a small but enlightened, prosperous, and influential religious body, essentially theistic in faith; in Bombay and other places on the West coast; by the Theosophists, who have a considerable number of societies in India; and by liberal Hindus and liberal Mohammedans in all parts of the land.

I think you will be glad to know of some of the individual men of distinction who are interesting themselves in these India congresses.

Among the number are Dr. Bhandarkar, of Poona, the eminent Orientalist, who has a European fame; Dr. Seal, a scholar of equal reputation, who received the honor of being chosen to give the opening paper at the Universal Races Congress, held three or four years ago in London; Dr. J. C. Bose and Dr. P. C. Ray, probably the two most eminent scientists in India; Principal Maitra of City College, Calcutta; Principal Vaswani of the Dyal Single College, Lahore; the Principal of the Vedic (Arya) College,

Lahore; Principal Rutnam, of the Rajah's College, Coconada; Principal Ahmed of the Moslem College, Aligahr; Dr. P. K. Roy, Dr. D. N. Mallick, and other professors in the Calcutta University; Professor Bhandarkar, of the Bombay University; Justice Iman (Mohammedan) of the Calcutta High Court; Mr. Rabindranath Tagore, the distinguished poet, whose five or six volumes of verse and prose recently published are attracting wide attention in this country, Great Britain, and on the Continent of Europe, and who a few months ago was awarded the Nobel Prize for the most important literary work done in the world during the preceding year; Sir Narayan Chandravarkar, Prime Minister of the Indore State, who has been chosen general chairman of all the Congress Committees; the Maharajah of the Kutch Behar State, who is the leading patron of the Calcutta Congress; the Rajah of Pithipuram, who is so much interested in the congress movement that he has authorized me to say to the committee that he will himself bear the whole expense of the Congress in Madras; and, to mention only one other name, the Gaekwar of Baroda, the most distinguished native ruler in India, who has promised hearty co-operation in every way in his power, including the service of presiding at one of the sessions of the Congress in Bombay.

From these facts you will see how encouraging are the prospects for all the congresses in India.

Permit me now a few words of a general character in closing. Of course I took pains everywhere, alike in India, Ceylon, China, and Japan, to have it clearly understood that all the congresses in the Orient are to be wholly unsectarian. Not only will they not represent any Christian sect or denomination, except as they represent all Christians of every denomination who are willing to take their stand on the broad platform of ethical and spiritual theism, but also they will not represent Christianity in any sense in which they do not represent all the great historic non-Christian faiths.

The objects which these congresses hope to accomplish are primarily three.

One is the promotion of better acquaintance between the various religions represented. Such better acquaintance is greatly needed. The different religions hold themselves aloof from one another far too much. Thus they fail to understand one another, and, as a result, alienations, jealousies, and antagonisms easily

arise. Better acquaintance would do much to remove these jealousies and antagonisms, and to create a feeling of friendship and brotherhood.

Second, the congresses will stand for the universal elements in all the religions, and will put supreme emphasis upon these in all that is said and done. This will help the different religions to see how much they have in common.

Third, and most important of all, the congresses will endeavor to create in all the religions a conviction that they have a great work to do together for the moral uplift of the world. Religion ought to be the world's greatest power for the moral regeneration of men and society. It would be, if all religious faiths would subordinate the local, the peculiar, the relatively unimportant elements which separate them, and place their emphasis upon the great moral and spiritual elements which they possess in common and in which their real life consists. If all the great religions of mankind would do this, would overlook their minor differences, rise above their enmities and unite their efforts for the one supreme end of curing the world's evils and lifting the nations up to righteousness, justice, brotherhood, and peace, nothing could withstand them. Wars would cease; crime would well-nigh disappear; prisons would become mainly things of the past; the dark streams of suffering and sorrow which now flow over all lands would for the most part be dried up, and the earth would become a very real heaven.

Why should not the religions of the world lay aside their antagonisms and unite in this their supreme mission? It is with the hope of doing something to effect this most desirable consummation, that the congresses have been planned.

THE FREE RELIGIOUS FESTIVAL.**FRIDAY AFTERNOON, MAY 29, 1914.**

The annual festival was held in the afternoon, nearly two hundred persons having secured dinner tickets. Rev. Edward Cummings presided with tact and wit, and the spirit of good fellowship prevailed. The speaking was excellent. The general topic was "The Stranger within our Gates."

Rabbi Harry Levi of Boston made an able address, condensing into his speech a surprising amount of information concerning immigration into this country and its consequences, closing with an earnest plea for large-mindedness and hospitality.

Rev. Abraham Rihbany of Boston, relapsing for the moment into his earlier Syrian experiences, spoke words of sanity and cheer on the same topic, and with a most delicious humor.

Mr. J. G. Kasai of Japan made an impassioned plea for international courtesy and justice, especially as it regarded his own fellow-countrymen in the United States. He warned the citizens of the latter not to call into existence national and racial hostilities on the part of the great Asiatic peoples now awakening to a new consciousness of political and economic power.

Mrs. Powhatan Bagnall spoke with blended feeling and force in behalf of her own people, the colored element in the American republic, recounting their loyalty and showing the remarkable advance made during the past fifty years.

Revs. W. R. Lord and C. W. Wendte added their word, and finally the speaking closed with an address, in irreproachable English and of lofty sentiment, by Swami Paramananda of India, who dwelt on the larger unities of thought and life by which the diversities of color, race, speech, and religion might be reconciled into harmony and good-will.

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